/261 cont./
have with the pians and with the common people (wanakolo, from waano, "first"; cf. Ger. "der erste der beste" /first come first served/.

At the waterfalls of the Paranatinga, a fearsome place where Keri and Came tossed the Mama, an enchanted red stone /262/ with which they killed Mino and Arimoto, there is underneath the Mama the dream (Vãdu) which they took from the lizard's eyes. There dwells the father of smallpox (tuti); those who come near him fall ill; when the time for the leaping of the matrimaan /a kind of fish/ comes, anyone nearby who talks or laughs is thrown into the water. The curer runs no risk by coming near; if he becomes angry, he can have the sleep slid this one gets up and wanders off.

How does the curer reach this fullness of powers which in his discourses he so often hurls at those whom he contemptuously calls "common people"? Through a very long and painful apprenticeship, which few persons have the courage to undergo to the end and to the letter.

First of all, the curer candidate (piaĩ-he-ini) must find an experienced curer who will tell him what he must do and protect him against the enemies whom he is bound to encounter. On his part, in addition, the future curer must not leave a single breach through which the enemy, the Kadwi, might enter, the so curious and so evil tamiras, whose principal occupation, it would seem, is to go in search of the slightest carelessness in order to punish it unmercifully.

Such is the object of the rigorous training to which he must submit if he wishes to rise to the heights where the true curer dwells.

The novice begins by drinking various drugs, such as timbo, pindova, vaimbé, and other cipos, in order to learn the language of animals and of Kanaĩ, a sort of Cerapira, he cannot eat piabo, mingão, fat, meat, lambari /a kind of fish/, flying things, /263/ tamanduas, or honey; his food consists exclusively of bejú and pohvilho broth.